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Asheville Farm School

Under care of Woman's
Board of Home Missions
of the Presbyterian Church

LITERATURE DEPARTMENT
OF THE
Woman's Board of Home Missions of the Presbyterian Church,
No. 156 Fifth Avenue, New York City.

Asheville Farm School.

It is ten years since the Board of Home Missions undertook work, in a practical manner, among the mountain people of the South. In a most wonderful way God planted the Home Industrial, a boarding school for girls at Asheville, N. C. This met the purpose so completely that there followed in 1892 the planting of the Normal and Collegiate Institute for the more advanced education of girls. Thus the girls were being provided for, while the boys—the husbands, the fathers, the citizens, the leaders in church and State of the coming generation—were left in their poverty and ignorance without a door of hope. The logical necessity of work for the boys deepened the convictions of Christian workers. They said, "It must be done," and they prayed accordingly. The sisters in school made most pathetic appeals in behalf of their less fortunate brothers. The dear Lord, Source of every blessing, saw the need, heard the prayers, measured the supply by the demand, and opened a door of opportunity for the boys in planting the Asheville Farm School.

HISTORY.

As early as 1891 an appeal was made for the uplifting of the boys of this region. In June of that year, after hearing an address by Miss Florence Stephenson, of Asheville, a twelve-year-old boy of New Rochelle, N. Y., with heart inflamed by love and sympathy, asked, "To whom shall I

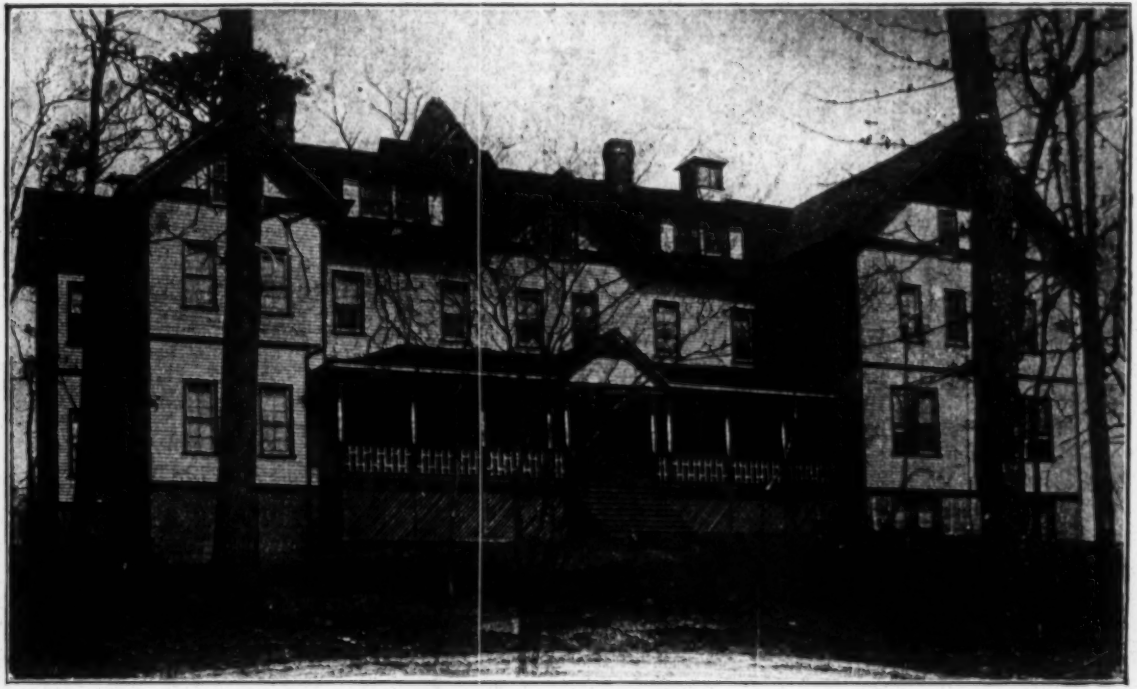
send money for that boys' school? I have not much, only two or three dollars, but I want all I have to help start that school." That was the "day of small things," but he gave all he had and the result was according to his desire, for that gift was the foundation of the Asheville Farm School.

SAMUEL JEFFREY,
Superintendent of Farm School.

The girls of the Home Industrial School unanimously decided to devote their Thanksgiving offering for missions to this fund. Under the Woman's Board, Mission Bands, Young People's Societies of Christian Endeavor, Woman's

Societies, Sunday Schools and individuals came to the rescue, and by the blessing of God the fund grew.

Early in the spring of 1893, after careful investigation, Rev. D. Stuart Dodge and the late O. D. Eaton, of the Board of Home Missions, together with the late Rev. L. M. Pease and Dr. Lawrence, of Asheville, purchased a 420-acre farm, lying in the beautiful Swannanoa, about nine miles from Asheville. Who would take charge of such a work? The Lord had already prepared the man for the place. Samuel Jeffrey, of Western Pennsylvania, had completed the agricultural course at Cornell University. He and his betrothed had their hearts turned toward the Southland, but their plans were as yet indefinite. They thought their lot might perhaps be cast upon a Southern plantation in connection with the Freedmen, but the way was not clear. However, being ready for service, they were led to Asheville. In April, 1892, Mr. and Mrs. Jeffrey went to take charge of a farm school, which was as yet without buildings, stock or implements. As speedily as possible matters were adjusted, and the spring plowing, sowing and planting were done. Ground was broken for the school building in July, 1893, but early in the month of August the Board called a halt and the work ceased. The impending panic had come, and the country was in a financial spasm. In October the Board ordered that the work be resumed until the building should be enclosed in the rough, thus securing and protecting the work already done. Financial stringency cannot permanently hinder the work which God approves and blesses. In May, 1894, the workmen were again summoned, and during the summer the building was completed with the exception of the upper floor. November 21, 1894, the school opened with Mr. and Mrs. Jeffrey and Miss Hadden as a teaching force. The Board at first permitted them to take twenty-five boys, and in February, 1895, they were instructed to receive boys according as scholarships should be provided. In March, Miss Williams was added to the teaching force. Thus the Farm School grew through the first year of its existence.



ASHEVILLE FARM SCHOOL.

The second year opened with seven commissioned workers and a full dormitory, with accommodations for eighty-eight boys. At the close of the third year a class of bright, strong, Christian young men the first fruits of the Farm School, was sent out into life, with broader vision, larger purposes, better hopes and stronger courage, because of the training received. Let every contributor to the support of this school know that the first outgoing class is a dividend which pays a hundred per cent. on the money invested. The work has grown in every direction, and now in the fourth year there are ten commissioned workers.

THE PURPOSE.

The dominating purpose of this work is the one which ruled the good Samaritan, viz.: to stoop and lift up the unfortunate and help him to the end that he may help himself and others. Every boy is required to do all he can to help himself; for it is the settled purpose of the school only to supplement means and so to help the boy who gives promise of developing into a useful man. Walter H. Page, a native North Carolinian, shows the need most eloquently and forcibly in his address on the "Forgotten Man." "Here are at least a million of our own people who have been neglected and finally forgotten. While we as a nation have been advancing at a rapid rate in matters social, educational, commercial and industrial, a mass of our own people, among those who so valiantly helped to win our freedom, has disappeared from the van. Because of natural obstructions and environment, they have fallen behind, have stood still, and while languishing for lack of supplies they have been outstripped and forgotten. We have forgotten them. They are ours in a two-fold sense, ours in their fellow-citizenship and ours in their Presbyterian ancestry." The purpose of this work is to remember our forgotten brothers. It seeks to stimulate heart and brain and hand.

RELIGIOUS TRAINING.

The primary work of the school is the recognition and emphasis of the principle which Christ laid down in the planting of His kingdom, viz.: to teach these boys to seek first in time and importance the kingdom of God and His righteousness, and all needful things shall be added.

A goodly proportion of the time is spent in the cultivation of the soul life. At the daily morning and evening devotions the practical side of Christianity, that is, Christian living, is emphasized by Scripture reading, by counsel and in prayer. The daily systematic Bible study has its devotional feature, each recitation being opened with prayer.

The close contact with the boys gives abundant opportunity for that personal hand-to-hand work which yields so bountifully in the matter of Christian training and growth. Early each Sunday morning the boys carry on their own voluntary prayer-meetings. Later the Sunday-school lesson is taught. In the afternoon, besides silent time, the Christian Endeavor meetings, Senior and Junior, are held. Under the supervision of the teachers this work is put into the hands of the boys. The closing hour of the day is devoted to regular preaching service. No boy enters the Farm School, to remain however short a time, without having Christ presented to him as a Saviour. One of the boys who completed the course last spring, in writing to me said: "I often think of the Farm School, and when I do my heart goes out in love to it, for it was there I learned to know and love God; this was worth all the rest."

SECULAR EDUCATION.

The classroom work does not reach higher education, but according to the need, is devoted to rudimentary work. The common school branches are taught, such as reading, spelling, writing, arithmetic, book-keeping, geography, physical and political; United States history, English literature, physiology, civil government, vocal music and

the Bible, which is used as a text book. One of the most hopeful features of the entire work is the manner in which the boys enter into this week-day study of the Bible. They give their time, interest and energy to this study. There is nothing of skepticism here; they reverence the Bible, receive it as the word of God, and are ready for the simple, direct, and practical application of its teaching. We are led to believe that this regular, systematic Bible work enters largely into the daily conduct of their lives. Literary exercises are conducted at regular intervals in connection with each grade under the direction of a teacher. Many of the boys come to us knowing nothing, and must begin at the very bottom. In this school, as in any other, some are brighter than others; some apply their powers more diligently and accordingly make more rapid progress. It is our policy to advance surely, even if slowly, giving the boys just as much as they can do thoroughly and no more.

MANUAL TRAINING.

The industrial features of the school need to be seen to be appreciated. Every boy has daily two hours of industrial work to do, besides what is known as chore work morning and evening. The work on the farm under direction of competent foremen is done by the boys. Only an experienced farmer can conceive of what work is necessary on a farm of 420 acres, in connection with such a plant. There is grubbing to be done and clearing the woodland; wood must be cut for the furnace to heat the building by steam; plowing, preparing the soil for the crop, gardening, sowing, planting, cultivating, reaping, gathering; feeding stock, milking, and a score of things which cannot here be mentioned. It must be remembered that these are boys who come to us untrained, whose methods are, for the most part, very crude, and that the results of their labor are not as great as we would expect from experienced farm hands. But we must also remember the object in view, which is to give these boys a practical education, and so to train the hand in connection with the brain. Under the

supervision of Mrs. Jeffrey and her assistant matrons the housework is all done by the boys. Housekeeping for a family of a hundred, where boys are greatly in the majority, is no small undertaking. But the boys make the best of it and the house is well kept; sweeping, dusting, mopping, cleaning lamps, laundry work, preparing vegetables, cooking, baking, setting tables, washing dishes—this gives an idea of the house work. Something of carpenter work has been done by the boys who are mechanically inclined, as opportunity has come in building and repairing. The industrial features furnish busy scenes, both indoors and out.

MAINTENANCE.

By making an appeal to Christian people it is comparatively easy to secure funds for establishing a plant for benevolent purposes. The necessity for the first cost of buildings and equipments is readily seen, but the need of maintaining the annual support of such a work is not so apparent. The building of a house does not provide for a family from year to year, nor does it provide for repairs to be made from time to time. "The mill cannot grind with the water that has passed." Neither does the mill depend upon the annual freshet; it must be sustained by the steady flow of the stream, whether it rains or shines. Now some mission work is planted with a view to its becoming, in time, self-supporting, and other without any hope of self-support. This mission work can never become self-supporting, from the very nature of the case. This school, yet in its infancy, is the child of God. Its history from its very inception proves that it was begotten of the spirit of Christ in the hearts of His followers, and that it was born of the church of God. As the infant looks to the mother for food and clothing, so this infant looks and cries to the mother church for its annual sustenance. God has already provided the mother church with funds. It is His will that the child shall be fed and clothed. What is your will in the matter?

Annual scholarships of $75 each have been established.

This means that an individual, a society, or Band, assumes the support of a particular boy—whom they learn to know and from whom they hear directly or indirectly. This plan entails greatly increased work upon the management of the school. These boys are not perfect. When a boy enters school it remains to be seen whether he will be faithful and diligent or not. He ought to be tried for a year or more, and prove himself worthy of confidence ere he be introduced to a donor. This can scarcely be done. If the boy grows weary in well doing, and in spite of the efforts of teachers proves to be a disappointment, then the donor may be discouraged and perhaps withdraw his gift. These things must be taken into consideration. A better plan is taking *shares* of $75 each. A share is a gift to the support of the whole work of the school. It gives freedom in the best possible use of the funds, saves much additional labor, and is doubtless after all, in its simplicity more acceptable in the sight of God as a gift to His treasury.

Most sure of all is the endowment plan, by which permanent scholarships are established. A gift of $2,000 will endow a scholarship. The income from this amount insures the support annually of one pupil for all time to come. What an opportunity for a paying investment! Your $2,000 thus invested will for an indefinite number of boys provide for a better life which comes with development of body and mind, and will bring to bear upon their souls the claims of the Son of God whom to know is life eternal. They in turn will wield a better influence, and thus the investment increases with marvelous progression. What an opportunity for laying up treasures in heaven, where neither moth nor rust can corrupt, and where thieves can not destroy.

NEEDS.

Do you wonder that we have needs? There is a divine principle at work which causes these needs. It is the principle of progress, which works in nature and in grace, in individuals and in institutions of learning as well, a

principle which moves the world. We have not yet reached the ideal, we are only at the beginning. After three years of experience we are more and more realizing the necessity and demand for a fuller and larger work than we can possibly do under present circumstances. One of the present necessities is money to furnish equipment for a department in mechanics, or work along the line of manual training. The idea is this: to put these boys into the shop and let a competent man teach them the proper use of tools; if a boy shows particular skill in any direction to encourage him by letting him make a specialty of that line of work. We need reliable carpenters, blacksmiths, shoemakers and tradesmen of all kinds. The Board, seeing the necessity of such work, has already promised such an equipment, but this promise is, of course, banked upon the liberality of the church. This is the first need; but while this one is being met there are other needs pressing. Our capacity is now taxed to its utmost. We are crowded in the dormitories and recitation rooms. There is neither seating space nor air space sufficient. The demand far exceeds the supply. There are applications enough on file for twice the number of boys now in school, and every representative from a new neighborhood brings from one to six applications with him.

While we greatly rejoice in the good work which is being done for the girls, we must press the claim of the hundreds of boys for whom there is thus far no hope of redemption from a life of ignorance. As a matter of missionary economy would it not be wise to increase our capacity?

(Rev.) FRANK M. FOX,
CHAPLAIN OF FARM SCHOOL.

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LITERATURE DEPARTMENT
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No. 156 Fifth Avenue, New York City.

The Contingent Fund.

How Shall We Raise It?
How Shall We Keep It Up?

"What train shall you take?" asked one lady of another, near the close of a Presbyterial meeting.

"I don't know; but I should like to get home early. What more is there on the programme?"

"Well, Mrs. W. speaks on the 'Influence of Our Schools.' We want to hear her, and then—why, I believe we can take the 3:57, because there is nothing more but Miss D. on 'The Contingent Fund.' We don't want to stay to that; I never could understand what it is or how they use it. Just some extra, I suppose, to have on hand if the contributions do not come up to the usual."

And at the close of Mrs. W.'s remarks the two ladies hastened out to catch their train, just as Miss D. was saying, "I hope at the end of the few moments given me for this important subject every woman here will at least understand what the Contingent Fund is, and to what use it is put."

That is the ambition of this leaflet, and in order that it should not have the same fate as did Miss D.'s paper with a portion of her audience, it might have been well to call it "The Pin-money Purse, and How to Fill It." Then no woman would fail to look inside

But if ever we should call things by their right names surely it is in the Lord's work; so plain "Contingent Fund" it stands.

Women are only a little less curious than men.

May this leaflet's interrogations prove its salvation.

The Contingent Fund—What Is It?

The Contingent Fund is the lubricating power by which the machinery of our organizations is kept in running order. It is the oil which enables us to "see the wheels go round" in our Presbyterial, Synodical, and Auxiliary Societies, and is, or should be, just as much of an offering to the Lord's work as the regular mission dues. It is the Forethought Fund, without which the full purpose of other funds cannot be accomplished. Does some one say: "Why, then, it is the most important of all; and certainly it does not build our schoolhouses nor pay our teachers' salaries." No, it does nothing of the kind; but it pays the expenses of running the machinery necessary to gather funds for this splendid work.

When a call for a special meeting to consider some new work results in goodly numbers and lively interest, are we apt to consider the importance of the money spent for postals?

We see some intricate and powerful machinery turning out the most finished fabrics. Do we realize that the little oil-cans, well applied, have made this possible?

When a box of needed comforts is prepared for the missionary, how about the freight? The Christmas gifts, after long planning, are all ready for the recipients; only the paper, cord and stamps are lacking. How insignificant! But wise is he who has taken forethought for these little necessities, for without their aid the powerful machinery would remain idle, the mission box would not reach its destination, and the Christmas gifts would carry no Yuletide message.

Every business needs an expense fund; and no less is this needed in the business of missions. It costs something to advertise its opportunities, to handle its funds, to arouse interest in its cause, and to manage its affairs, just the same as in any other business enterprise. And this is true of every missionary organization, whether it be a local, a Presbyterial, or a Synodical Society.

Let us see what some of the expenses of these societies are.

THE AUXILIARY SOCIETY.

1. Record books for Secretary and Treasurer.
2. Postage for all notices and necessary correspondence.
3. Fund for the Secretary of Literature, to cover cost of supplies for the society—maps, leaflets, mite-boxes, etc.
4. Printing of Annual Report.
5. Assessment for the Presbyterial and Synodical Contingent Funds.
6 Expressage or freight on mission box.
7. Small fund for the Social Committee.
8. Expense of delegate to Presbyterial and Synodical and Parent Board, if one is sent.

Every Auxiliary does not have all of these expenses, but all have some. More might carry the entire list, to their very great profit, if forethought had provided a fund to meet them. These outlays are only the necessary expenses of a fair-sized Auxiliary in vigorous life.

THE PRESBYTERIAL AND SYNODICAL SOCIETIES.

1. Expenses 1, 2, 3, and 4, the same as in the Auxiliary Society.
2. Speakers, programmes, literature for annual and semi-annual meetings.
3. Expense of delegates to annual meetings of the Parent Society.

The Presbyterial and Synodical officers must attend the annual meetings of their own Society, and should attend the annual meetings of the other Societies.

But someone says, "I thought your Presbyterial and Synodical officers always paid their own expenses." So they do, generally, and all would doubtless prefer to do so. But in doing so they are paying their own and your share of the expense of the general work, and they might prefer to have your privilege of making their contributions

larger instead. Then perhaps they cannot afford it, in which case the work must suffer for lack of proper provision for its needs.

Well, why all this organization, anyway?" says another; "why so many channels through which to do the work?"

Study up your church polity, and you will find that the affairs of the kingdom are being transacted by strictly business methods. Look upon the Lord's business in the same careful and comprehensive way that you do upon the business which earns your bread and butter. It is surprising what similarity there is in the needs of both, and also in the practical methods which cause both to flourish.

There are some who think that all the expense fund should be taken from the general contributions, and a number of societies follow this plan. Here are a few reasons why this is not a good arrangement:

1. *It is not businesslike.*—Money given for one purpose should not be spent for another. Societies often pledge certain sums to their Board; in this case these pledges must be met before an expense fund can be deducted, and there can be one only if there is a balance.

2. *It is confusing in Presbyterial and Synodical reports.*—The Society at M. sends to its Presbyterial treasurer $200 for the general fund. The report credits it with only $197. An animated discussion crowds out the programme at the next meeting of the Society at M. over the difference in the amount sent and the sum credited to it. A letter of inquiry brings a letter of explanation (postage and stationery 6 cents) calling attention to the fact that the Society sent no contribution for the Presbyterial Contingent Fund, and the $3 deducted was its pro rata share of the expense fund. Then does Mrs. B. arise and announce in most emphatic tones that she will send *her* money direct to the Woman's Board and avoid all this unnecessary expense. So she buys a money order for five cents (if her contribution does not exceed five dollars), pays two

cents for stationery, four cents for stamps (one, of course, being enclosed for return acknowledgment), eleven cents in all, a very good-sized expense fund for sending one contribution, and she has not contributed anything to the creative and stimulating influences of a Presbyterial meeting.

3. *It cripples the work.*—Every penny contributed for the cause is so greatly needed on the field that the least possible part of it will be taken to pay for the oil to run the machinery. There is such a temptation here to be "Penny wise and pound foolish" in the Lord's work.

The Contingent Fund—How Shall We Raise It?

It must be remembered that all of the following methods would not fit every society, but there is probably no society so small or weak but that some one of these methods will be adapted to its need in raising a Contingent Fund. The subject is treated here in reference to the Home work only. If a society is organized for both Home and Foreign work its Contingent Fund should be large enough to cover the expenses of both. If every Auxiliary Society had a Contingent Fund sufficient to meet all the necessary demands, the question of how to raise the Presbyterial and Synodical Contingent Funds would be solved. So we will consider first some successful methods in raising the Auxiliary Contingent Fund:

1. Assess each member a certain sum yearly for the Contingent Fund. The amount must, of course, be determined by the probable expenses of the Society. It must be sufficiently large to include the payment of the Presbyterial and Synodical Contingent Funds assessment, which varies from five to twenty-five cents per member yearly. The Contingent Fund is collected early in the year, and Presbyterial and Synodical Contingent Fund assessments are paid immediately. This allows the Snyodi-

cal, Presbyterial and Auxiliary Societies to plan their work for the year.

2. The progressive societies which adopt the Quarterly Payment Plan sometimes do not specify any sum for the Contingent Fund, but ask each member to add something when sending her quarterly remittances. Thus few persons feel the extra nickel or dime, and a goodly-sized Contingent Fund results for the Society. This plan has the advantage of the free-will offering, advantageous only when the wills are consecrated.

3. A basket labeled "Contingent Fund" is passed at each monthly meeting

4 The Auxiliary gives a tea or holds an entertainment early in the year for the Contingent Fund.

5. Envelopes for monthly contributions are sent out at the beginning of the year. One is added for the Contingent Fund. This is brought in early in the year.

6. Each member earns a certain sum (or the amount may not be specified) for the Contingent Fund during the summer. In one society it is one dollar. In this society they have the luxury of two speakers during the winter.

7. The Percentage Plan is followed by some societies. The Auxiliary Treasurer is authorized to keep out a certain per cent of all moneys contributed for the general work. This has the advantage of no extra calls upon the members, but we think the disadvantages mentioned on page 4 outweighs this.

THE PRESBYTERIAL CONTINGENT FUND.

1. The Presbyterial Society assesses each Auxiliary Society a certain sum, being its proportion, according to membership or strength, of the Presbyterial expenses These sums, together with the collections at the annual and semi-annual meetings, make up its Contingent Fund.

In some instances, if the society does not remit the Contingent Fund by the end of the fiscal year, the Pres-

byterial Treasurer is directed to deduct it from that society's contributions to the general fund.

2 The Presbyterial Society deducts from all contributions a certain per cent. for its expense fund, this being understood by the Auxiliaries contributing. The advantages and disadvantages of this plan have already been considered.

THE SYNODICAL CONTINGENT FUND.

As the Synodical Society handles no money but its Contingent Fund, it can be raised only by assessing each Auxiliary or Presbyterial Society its proportion of the Synodical expenses. It is far better to make this assessment upon the Presbyterial Society, which counts this need in its yearly expenses.

RECAPITULATION.

Synodical Society assesses Presbyterial Societies for Synodical Contingent Fund.

Presbyterial Society assesses Auxiliary Societies for Presbyterial Contingent Fund.

Auxiliary Society assesses each member for Auxiliary Contingent Fund.

Then "see the wheels go round."

The Contingent Fund—How To Keep It Up.

1. Systematically explain it.

2. Have the Contingent Fund claims understood when a society is organized.

3. At the annual meetings of the Auxiliary, Presbyterial and Synodical Societies allow a few moments for a brief statement of the need of a Contingent Fund and the plan used to raise it. Follow this with the annual report of the Contingent Fund Treasurer. It will thus be recognized as a legitimate and necessary part of the work.

4. It is human to be forgetful; hence, each Contin[illegible] Fund Treasurer should remind those who are remiss.

5. "Let us bring forth fruit with patience."

We look for great things from the twentieth cent[illegible] Perhaps it will disclose a new means for a rapid transit which will enable our Presbyterial and Synodical officers to visit the weaker societies and attend Presbyterial and Synodical meetings without paying railroad fare.

Perhaps some system of mental telepathy may take the place of the present arrangement with Uncle Sam, and it will be a perfectly feasible thing to obtain facts for annual reports from fifty or more persons without paying for postage.

Perhaps this same medium may be employed in awakening in our societies the zeal and inspiration which personal contact with a consecrated worker from the field now creates.

But till these agencies are at our disposal we must act in the living present, taking advantage of the opportunities which lie before us to accomplish the Father's business.

The Contingent Fund is a magnificent opportunity.

Let no Society fail to take advantage of it *at once*.

SALOME W. NELSON.

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